

(4)

The Observator's Observation How Narrowly He escap'd Hanging. A piece of London-News from Oxford, People swallow Shams, Bones and all. Several Objections an- swer'd, and the Slanders clear'd. Chri- stian Religion does not pretend to de- stroy Christian Charity. The danger of Dividing.

TRIMMER Hark ye *Nobs*. Thou hast one old Proverb yet
MER. to Friend. *Threaten'd folks live long*. Thou art
to be turn'd out of the house, thy soul is to roar in Hell;
And the Wizzards say, *thou hast a cloud in thy face that will
certainly bring thee to the Gallows*. These are tragical things,
Nobs. The *Fidlers* and the *Balad-singers* are but a *Flea-
biting* to the rest. Now for my part, I never despis'd any
man for his quality; a *Fidler* or a *Balad-singer* may have
more vertue in him, for ought I know, than many a *passing,
mewling*...

OBSERVATOR. Let me kiss thy hand, *Trimmer*, before
thou goest any further, for that same *seasonable Vindic-
tion*: But for your *Calculators*, and your *Wizzards*, I defy
them all: For, betwixt thee and me, *Trimmer*, my *For-
tune's* told me that I me to dye in labour.

Trim. But fooling a-part, were not you within *aumes-*
ace of the *Gallows* once?

Obs. Yes that I was *twice*, and I came off the first time
by meer *providence*. The second I e'en consulted a fair
pair of *heels*, and *humane Industry*.

Trim. How d'ye mean by *meer providence*?

Obs. Why faith I'll tell thee for once, if thou't but pro-
mise me to keep *Council*: For yonder's a *Conjurer* not
far from the *Bantamer*, that's under a Vow to *truss me up*
upon the *Alt* of *Reconciliation*; and the *Bantamer* himself
is to prove, in *verbo Sacerdotis*, the very *House* that I say
Mafs in, *every hour of the day*. But to my deliverance now,
Father Whitehead, and *Mr. Mico*; (*char Mico* was instru-
cted by *Otes*, in the *elegancy* of the *Dative Case*.) These two
Gentlemen I say (*under the Rose*;) were great *Lovers* of
Musick; and it was my hap to be divers times in their
company upon that occasion: And in good Faith, *Trim-*
mer, I smelt nothing in the *World* of a *Plot* about 'em;
though my *nose*, let me tell ye, will take *Treasure* in the
wind as far it may be as *another bodies*. Now I look upon
this to have been the narrowest escape of my life: for if
either *Otes*, *France*, *Bolton*, *Mowbray*, *Stephens*, *Curtis*, or
Fletcher had but had the least inkling of it, *I had gone to*
pot as sure as a Gun. My second was a kind of a *Law escape*,
with a *sugam fecit*; when the good *Gentlemen* above-
mentioned, swore only *false fire* at me: That is to say,
They swore *Shorr*, with a design to have the defect sup-
ply'd afterward by fresh *Evidence*: *Pickering's* miscarriage
was a curse, it seems, upon the whole project; He forgot
to charge with *Bullets*, and so did my *Customers* too: But
upon this *Alarm*, however, I took counsel with my *Pil-*
low, and cross'd the *Water*: And so the *Bus'ness* was *post-*
pon'd

pos'd till the hanging of honest men should come next in season

Trim. Come, comes I shall spoil your sport. What news from Oxford, d'ye hear? If the Story be true that I was told tother day, take my Word for't, it goes to a sorrowful Tune. Don't you hear of a Convocation call'd there? And an Act pass'd to prohibit all the Students, upon pain of Expulsion, from Reading of your Observators?

Obf. There was a very honest Gentleman about a week ago, that told me the tidings as they were told him, it seems by another very honest Gentleman, that had it from one who was newly come from Oxford. And then comes another Spark upon Thursday last into a Coffee-house in Fuller's-rents, that said the Observer had now done his own business. For the paper was suppress'd by Authority; And a Blade at hand to second him too; That it was publickly burnt at Oxford by the Order of the Vice-Chancellor. Pray will you ask your Brother Trimmer now, if in all his Evangelical searches for hidden Treasure, he ever heard yet from any of his Subterranean Familiars, of Ranker, Lying, and Slandering, even in hell it self, then what you find practis'd daily, and Barefac'd too, by the Lucifers themselves of our pretended godly party. No truth, no mercy, no conscience, any more then serves them for Impositions, Tyranny, and Impiety, to the highest degree: And yet with the help of a little oyle of sweet Almonds, to glib the passage, I will undertake thou shalt swallow this Sham, bones and all, as the thirteenth Article of thy Creed.

Trim. Nay I cannot undertake for the truth on't: But People, I must tell ye, are under a great dissatisfaction, and there's one objection particularly, which I forgot to tell ye, This last Saturday, that lies heavier upon ye than all the rest.

rest. This Paper of yours (as you pretended in the time of the late King) was written and published by his Majesties Commission. So that you draw a scandal upon the Government, by suppressing Books against Popery, because people are apt to think you have an *Authority* for so doing. This, to be plain with ye, has the most of weight in't of any thing I have met with.

Ans. This is their Master-piece, and I'll give ye a clear and a distinct answer to't. In the first place, I did say indeed, that I had a Commission to inquire into the bus'ness of Otes; and that I did nothing in that matter, but pursuant to my duty, in the discharge of that Commission: But I do positively deny the having had any particular Commission for the publishing of this paper. So that the foundation of the calumny is gone already. Secondly, I never suppress'd, or pretended to suppress any Book, or Discourse against Popery whatsoever, upon that consideration: But I am not, upon any terms in the World, for a Book with *No Popery* in the Title, and *No Monarchy* in the Matter: Or for making Religion the *Bawd* to a *Sedition*; at the rate of your *True Protestant Petitions*, and *Addresses*; that, instead of [*Humbly Shewing*], the *Subjects Grievances* to their *Sovereign*, most audaciously expose the *Honour* of the Prince to the People, and only tack the Preface of a Supplication to the Body of a Libel. Now if I neither had such a Commission, nor ever said, I had such a Commission, as these Dreamers of Dreams imagine: If I never suppress; no, nor so much as complain'd of any Discourse against Popery, for the Popery-sake; Or with a respect to any opinion of the Church of Rome; the whole Frame of this *calumny* falls to the Ground; and I defy the whole *Herd* of my bellowing Adversaries to produce but any thing like a reason

reason for the noise they make. I do not find that any of the Primitive Christians either propagated or maintain'd their Faith by the Dint of *Rogues and Rascals*. That's the *Salamanca Idiom*, and according to the *modern way* of planting the Gospel; upon the *foundation of the Damnable Hellish Popish Plot*. Prethee is *our Religion*; that is to say, *our Religion established by law*) ever the better, or that of the Church of Rome ever the worse, for treating the controversy in *ribaldry and foul language*? Is it not possible for a man to go to Heaven without being unmannerly?

Trim. How comes it to be so unmannerly, I prethee, to say a Spade's a Spade? or to call any sort of Villain by his right Name? besides that, 'tis a point of *general prudence*, in all cases whatsoever, for people to make a common enemy as black as they can: For if you bring 'em to have a kindness for their persons once, 'tis a fair step to the carrying 'em over to their opinions: For my own part, Nobs, I could be well enough content if every Papist had eyes as big as saucers, and that his shape and figure were as uncount as his Religion. I am not for complementing King-Killers, after the Observators way of a company of fine Moral Gentlemen. The Westminster Parliament was much in the right sure, when they pitch'd upon the trimming up of the Protestant commeners of England, in the dread and hatred of Papists; as the only effectual security against Popery.

Obs. Oh wretched man! that by the same reason, would 'st divide Nations against Nations; and set the whole race of Adam (upon the same Principle) a cutting of Throats! As if men were to be no longer Reasonable, charitable, Sociable, Just, no longer, Effectually, to be flesh and blood. when they come once to be Religious: And no agreement left, in Nature but uniting of the gallimawfry of no religions, into one religion,

ligon, for the confounding of all the rest. Thou hast two Eyes in thy Head, *Trimmer*, as well as two Ears; & yet thou canst neither See, nor hear, but on one side. Why this looks like suspecting thy cause, if thou dar'st not Venture thy self with an open Enemy in a plain Field. Why should not we Take as well as be Taken; and rather hope to Make converts, then fear to be Perverted? This is a principle, that makes Reasonable creatures more Miserable than Wild Beasts; and superadds the Damnation of their Souls, to the Destruction of their carcases. Prethee what is This, but a Diabolical spite, in the very Teeth of the Text? Love one another, says the Gospel; Hate one another says the *Schism*; and when there are as many Minds, as Men, set all people together by the Ears, that cannot be of the same Opinion. Set the Multitude a-gog, to worry the Papists, and then, on the other side, give the Papists a course at the Protestants: and while These two Parties, are carrying one another, the People of a Hundred Religions, run away with the Stake. Prethee let me speak ha'f a dozen words to thee now, There is a mighty Bustle with Popish, Kings-killing, Principles; Pray let's have a care of Kings-killing Principles among our selves; and not countenance a true Protestant Regicide, while we condemn a Popish one. What a Noise have we had with one little Vagabond Invisible Jesuit's Flourishing a Visible Sword over his Head, upon the Murder of Charles the First; without so much as any Notice taken, of a Fanatical High-courts of Justice, and twenty thousand Dissenters in Arms, to authorize, to Abbat, & Execute the Villany!

Trim. 'Tis an Extraordinary deal of Cost that you are at, to Dress-up your beloved Friends, the Papists.

Obf. That same Rude, Rancorous position of Creating, and Main-

Maintaining Feuds among the Kings Subjects must be suppress'd; Or the First unlucky Season will throw all into a Flame, and those pretended Protestants, are neither true Sons of the Episcopal Church of England, nor Loyal Subjects to the Crown, that after the Exemplary Allegiance, of the Roman Catholics, in conjunction with the Protestants of the Church of England, under the two last Kings, will not joyn as Heartily with the Roman Catholics under this. In one word: It is the common Interest of the People of both these Persuasions, to Unite, and to keep close. One to another, in all the Offices of Service to the Government, and of a fair understanding among Themselves. Distrust is the highest Folly, and Ingratitude, Both in one; And only a Quack-pollicy, that's fitter for the Stage, then the State. Fair Reasoning, is not only Allowable but Needfull: But He that throws Stones at a Papist, may Chance Hit a Better Man then himself.

Trim, One word more yet before we part. Did not you charge Mr. Aylmer yonder, in Cornhill, to Print any more Books against Popery?

Old. Neither that, nor any thing like it: And if you Will not take My word in the Case, here's an Affidavit for't

The Enformation of *Richard Pocock, &c.*

This Enformant saith upon Oath, that about Three weeks since, Mr. Roger L'Estrange sent to speak with Mr. Brabazon Aylmer, at the Three Pidgeons in Cornhill, Book-seller, about a Book that he had publisht; And that, upon Mr. Aylmer's coming to him, Mr. L'Estrange told him of a Dangerous passage in the said Book, for the putting of Fears and Jelousies into the Peoples Heads, as if they were
not

not in safe Hands ; Charging him to have a care how he meddled in such Matters. The Treatise in Question being upon a point of Dispute betwixt the two churches : If you please Sr (says Mr. Aylmer,) I'll never meddle with any thing of controversy again. To which Mr. L'Estrange Reply'd do not mistake your self, I have nothing to say to the controversy in Religion, but to what concerns the Civil Government ; And to distinguish betwixt the passage I tell you of, the subject of the Book : Mr. L'Estrange bidding him over and over to take notice of what he said, & that his Exception was not to the Subject of the Discourse

This Informant Declares, that the Matters above were deliver'd in words to that Effect.

Jurat 25 die Aprilis.
1685 coram me,
Edw Guise.

Rich. Pocock



DUBLIN.

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